Registered No. 108 of 1877.

The Bombay Guardian.

VOL. XXIII.—New Series.—No. 33. SATURDAY, OCTOBER 13, 1877.

Rs. 6 per annum; with Indian Postage Rs. 7-10; to England Rs. 9-4-0.

PUBLISHED EVERY SATURDAY MORNING.

WEEKLY REVIEW.

—A friend at Surat, writing to us of the death of the Rev. T L. Wells, says:

"He had been suffering from fever for some days, but did not think much of it. He was rather worse last Saturday evening, yet nobody thought the last hours were drawing to so rapid a close. About six o'clock last Sabbath morning he suddenly became insensible, and departed to join the assembly round the throne. The symptoms as noticed indicate heart disease. But whatever the chariot that was appointed to convey him hence, we have the testimony of a faithful life. We have no dying testimony, but we have that of a life devoted to the work. His mind had lately been running much upon heaven. Doubtless the Lord was with him, as he is now with the Lord. This blow weakens our already weakened mission. May we who survive, be found abounding in the work of the Lord, for as much as we know that our labour is not in vain in the Lord."

—"More than we ever deserved." We often hear this expression from the lips of Christians, and it is doubtless intended to be an expression of gratitude for mercies received. We confess that we cannot regard it as a suitable expression, for the implication is that we deserve some measure of favour at the hands of God, and that he has given us what we deserve and something over. But what favour do we deserve at his hands? All is unmerited; nor can there be a right understanding between us and God until we recognize the fact that whatever comes to us from God comes in the way of grace. "There is none good save one, that is, God." "Thou alone art worthy." "From Him cometh down every good and every perfect gift." "What hast thou that thou hast not received?" "I am not worthy of the least of all thy mercies." Some use the expression referred to, through inadvertence, knowing in their hearts and admitting that they cannot stand before God on any basis of merit. "It is of faith that it might be by grace;" our relying upon Christ for all that pertains to salvation, shows that salvation is purely by grace. "When they had neither any thing to pay, he frankly forgave them both" "He that hath no money, come ye, buy and eat." "Not of works, lest any man should boast." "Without me, ye can do nothing." "The Author and Finisher of our faith." It is of the highest importance that they who come to Christ should receive the testimony of the word concerning their moral bankruptcy, and recognize that all things are "of him, through him and to him." The love of Christ will only affect them as they apprehend that they are not only without merit, but of immeasurable demerit.

—Last year the papers had much to say on the subject of Turkish Atrocities in Bulgaria. So terrible and appalling were the details, that there appeared a likelihood of the collapse of the anti-Russian feeling in England, and much effort was put forth to weaken the force of those awful reports. But the Turks care very little about the whitewashing that some of their friends have sought to give their character, and are not at all ambitious of being thought merciful or just in any Christian sense. The worst atrocities of last year have been repeated within the last two months. An article on this subject, among our Selections, will attract the attention of our readers. There seems to have been a great reticence on the part of papers in India, to reproduce the accounts of these recent atrocities. Cawnpore has ceased to occupy its place of pre-eminence in modern horrors: the same diabolical spirit that dictated the massacre of helpless fugitives there, was present on an occasion mentioned in the following extract:

"One Bulgarian village which may be taken as an example, had been burnt, sacked, and wrecked by Bashi-Bazouks and such of the inhabitants as could not escape were caught and slaughtered, with every vile and horrible indignity, and "dogs and pigs were devouring the bodies, while donkeys and cattle strayed through the roads ownerless." At another place, a large body of Circassians, following in the wake of a strong Turkish force, first "carried off an immense number of young girls, whose fate can only be guessed at. They then returned to the village, and found that the remainder of the women and children had fled for protection to the church. There they slaughtered them all, and from that church Colonel Lennox and Lieutenant Chermside, R.E., military attachés, and Messrs. Leslie and Meyrick, of the Aid to the Sick and Wounded Society brought out and buried 175 bodies of women and children." In the church they found "the dead and dying piled in suffocating heaps, little children crawling about and looking for their mothers, wounded mothers trying to move those ghastly heaps to find their children, and when found hardly able to recognise them with the fearful sword-cuts about their little heads. Many women had been violated and subjected to fearful barbarities, pregnant women ripped open, while others had their breasts cut off, or their hands chopped off at the wrist." This is but one passage from this tale of infinite horror."

Meanwhile, English officers are serving in the Turkish army, some of them in high position, and England has a minister at the court of the Sultan, and English papers are glorifying the Turks for their victories.

—A correspondent sends us the following:

"Your policy with respect to articles seems to be that you care mostly of those sent by rich persons, and of those come from poor to be thrown into a rubbish. Do what you think best. Such act of yours not in the least disturb my peace, but rather encourages me to send to you articles now and then to be, either printed or thrown away. What is said by James the Apostle II, 1—6, is well thing to be considered. When a person becomes rich, (you are rich in sense of having many correspondents, and contemporaries,) he careth little of poor. And, of course, such person when get articles from poor—poor in knowledge, and, perhaps, in circumstances—he will, instead of printing them, hurl them into four winds."

—A comtemporary hears from Baroda that the Mahajuns are very much annoyed because people of low caste are not excluded from the Railway carriages in which some of their own number travel, and as they cannot directly excommunicate the B. B. & C I. Railway, they have decided to excommunicate from the caste-feasts for a certain period, those Mahajuns who travel in the carriages mentioned.

—The Letters by Mr. Morant on the subject of Trees, Forests and Rainfalls, that appeared in the *Bombay Gazette* in the time of our drouth, have been republished in pamphlet form. We hope the author will have a postscript telling of the abundant rains that have fallen in the last fortnight. "Ask ye of the Lord rain, in the time of the latter rain," is a command found in Zech. X. 1, followed by this promise: "so the Lord shall make bright clouds, and give them showers of rain, to every one grass in the field." Many among us have remembered the command; and there has been, since the close of last month, a remarkable fall of rain over the greater part of India, putting a new face on matters. "It seems like the setting in of the monsoon" was a common observation, during this fall of rain. Such a rainfall in October has not been known in Bombay for more than fifty years.

—The proposal to lay the tramway in Girgaum Road has been rejected by the Town Council, through the casting vote of the Chairman. We are sorry for it, and so are many thousands to whom it would have been a great boon. Before the tram was introduced in Bombay, we thought that our streets were in some places too narrow for it, but actual experiment has resulted in a triumphant success, and the inconvenience to carriages in the exceptionally narrow places, is abundantly compensated by the great convenience afforded to thousands who have not attained to the respectability of a horse and gig. We do not know of any one improvement, except the Vehar water and the gas, which has been so thankfully received by the community as this. We have the impression that street accidents are not more numerous now than they were before the tram was laid. If the Town Council are unwilling that we should have a line in Girgaum, perhaps they will consent to one in Grant Road, from the hospital to the bridge. This is very much needed. We plead guilty to the fact that we ourselves live in Grant Road.

—Some of the Jats in Bijnour not caring, for some reason, to *do* any thing to put their daughters out of existence, have chosen to do nothing to keep them in life, i. e., leave them without food. Forty seven little ones thus dying of starvation were taken by the Police to the Hospital, but they were too far gone to be recovered. The Hindoo who writes in the *Times of India* may find in this a new illustration of the working of the God in whom he believes, who puts the covetousness into the heart of men. The most melancholy thing in India, and the most accursed thing, is the blasphemous pantheism that makes God responsible for whatever comes to pass. We have known a Brahmin under sentence of death for the murder of a child, who scoffed at the idea that he had been guilty of anything wrong, insisting that the murderous impulse was from God. It is a great pity the law did not bring its educating power to bear upon the Jats of Bijnour who starved their daughters to death. If they choose to blaspheme God, let them learn that the English Government has another idea of responsibility altogether. The ruler is "the minister of God" with power to inculate, by aid of "the sword which he beareth not in vain," that they who take life must pay for it with their own. The lesson would not be lost upon the survivors, and the number of starved daughters would rapidly diminish.

—We have received a pamphlet on "The Madras Famine" by Sir A. Cotton, R. E. He draws attention to the fact that there are four districts in the midst of the famine-stricken region that are not only free from the scourge but in a position to help their neighbours, and this because they have Irrigation works irrigating two millions of acres.

"In Kurnool alone under the Madras Companies Works 84 Million lbs. of Food were produced last year, with fodder to preserve the lives of all the cattle, while all the surrounding Country is absolutely desert. Tens of Thousands of people and all the cattle dying. Are these things nothing? This tract is in the very centre of the worst part of the famishing districts. The sole cause of this garden in the midst of the desert is that it has been Irrigated; nothing else, and through it runs one Main Line of Canal, 190 miles long, capable of being traversed by boats of 250 tons. Now nothing can be more certain

than that if the suffering districts had been treated in the same way there would have been no Famine, no want of Grain and no question about Carriage. Had this very money which is now being spent in a vain attempt to save the lives of the people, been spent on such works, this whole tract would have been revelling in abundance. And so with Transit, if these Canals had been continued throughout India, all India could have been laid under contribution if needed to supply additional food."

He says that these significant facts have been designedly and persistently kept out of sight. He seems to think that there are vested interests that would be affected by the revelation of these facts: in fact that there is a rivalry between Railway works and Irrigation works, and that the preference is given to the former to the prejudice of the latter, instead of due support being given to both. He says that the leading journals, the *Times*, the *Daily News*, the *Saturday Review*, the *Daily Telegraph*, are in the conspiracy to keep these facts from the knowledge of the public, refusing to publish the letters he has sent them. He declares that if other districts were blest with irrigation works as the districts of Tanjore, Godavery and Kistnah are, India would be in the highest state of prosperity. He believes that a complete system of Steamboat Canals could be constructed throughout India without any difficulty, and that grain could be conveyed 2000 miles at 1/20th. of a penny a pound:

"The vile opium trade and the cruel salt tax might both be given up, and the whole finance settled on a thoroughly healthy foundation. The actual gain to the Treasury from these two shameful items, the utter disgrace of our rule, certainly do not amount to more than ten millions, and this sum distributed over the 160 districts of India, would be only £60,000 each, while the increase in the revenue of the three above districts is about £300,000 each, so that if all the districts had been only improved to the extent of one-fifth of what has been accomplished in the three, we should be able to earn honestly, and with immeasurable benefit to the people, what we now make by so grievously oppressing our own people, and laying such an inconceivable curse upon a friendly nation, and who can estimate the weight of that guilt that is hanging over our head through this grevious reproach to our nation and Christianity? How easily God can take from us this illgotten gain by these Famines or by another war with China. Which would be most safe, most honourable, most satisfactory on every ground of these two modes of managing our finances? But when I speak of increasing the revenue of the 160 districts of India by these means that have been used in the three, as if they were each simply isolated districts, I leave out of sight the main point, viz. that all India would be knit together by a network of Internal Communications, that would not only place at the disposal of every other tract that which each supplied, but would enable India also to send her productions to the ends of the earth, for nothing hinders this at present but the cost of Land Carriage. Only unite the Ravee, the Sirhind, the Ganges, the Lower Ganges, the Sone, the Orissa, the Godavery, the Kistnah, the Toombudra, and other Canals together, and supplement them with those that are necessary to complete the network of cheap carriage throughout India; and the increase of wealth that would accrue, is far beyond all estimate."

Sir Arthur's statements are supported by an earnest letter from Florence Nightingale. It is satifactory to know that one of the most important works recommended is actually in hand, namely a canal from Nelloor to the Kistnah; also the connection of the North and South Canals at Madras. Sir Arthur Cotton recommends a line from Nelloor to Cuddapah, and one from Madras to Ponany on the S. W. coast.

—It is fitting that Christians should return thanks to God for the abundant rains poured out of late upon this land, relieving us of our fears lest there should be famine upon famine. It is accordingly proposed that a meeting for that purpose be held on Saturday (to-day) at 5 p. m. at the Free Ch. Mission Church, Ambrolie. All are invited. Services in English and in the vernacular.

—The *Indian Ch. Intelligencer*, No. 3, contains the following: Christ the Model Missionary, by the Rev. J. Vaughan; The Spirit's Temple, by B. H. Baden-Powell; the Wahabees by Rev. T. P. Hughes; Women of India, by Mrs. Robert Clark; Apology for Missionary Societies, by Rev. W. Ayerst; Maj. Genl. Lake; Notices and Notes.

—We have received the Report of the Chutteesgurh Mission for 1876-7. This is the Mission of which the Rev. Mr. Lohr is in charge; it is in connection with the German Evang. Miss. Society of the United States. The statistics are, Catechist, 1; Evangelists, 5; baptized adults 119; communicants, 70; Scholars, 65. "The moral and religions condition of the church is prospering." The evangelists spent four months in itinerating. The demand for books is larger. 2000 sick persons have been successfully treated. The necessary means to carry on the work have been supplied. A young educated Mahomedan, after diligent study of the Gospel was satisfied of its truth, and asked for baptism; but the missionary thought it better he should wait. Here is another case:

"Another Mohamedan, a year ago the bitterest enemy of the Christian religion, was persuaded to read Dr. Pfander's Balance of Truth and other books, besides the word of God. In a public controversy some months ago he declared fearlessly 'I believe in Jesus Christ, He is the true Prophet.' He has given up praying to Allah and is praying now to the Father of our Lord Jesus Christ. In a letter which he sent lately he says: though I have not as yet the outward sign of the Christian religion I am one with you by faith in Christ. The position of two other Mohamedans is similar."

—We have received the Report of the Orphanage and other Mission Work of the C. M. S. at Sharanpur near Nassick, under the care of the Rev. C. F. Schwarz. The present number of children in the Orphanage is 75.

Three girls were married during the year, of whom two by marriage have joined other churches. Three boys have entered the Preparanda Class of Schoolmasters; five boys, having finished their apprenticeship to various trades, are now providing for themselves; five others have otherwise left the school; and one, who had given a great deal of trouble, has been finally expelled. Two boys have been newly apprenticed to a carpenter, one to a weaver, four others have been set apart to become agriculturists, and one more a gardener.

The girls do all their own household work.

The Native Church has somewhat increased. 13 adults were baptized. Communicants, 140. Discipline is exercised by the Missionary, in conjunction with a Church Council. The Christians have suffered from the drought. Relief works were instituted, and our result has been 'a rich supply of the purest spring water.'

—Comparing the church to a human body, Paul says: "Those members which we think to be less honourable, upon these we bestow more abundant honour." The illustration is often brought to mind by the splendid buildings erected now-a-days for orphans, school-boys, the aged, infirm, blind, deaf etc. A late number of the *Christian* presents us with a picture of a mansion built in the style of the Tuilleries palace, imposing enough to be the dwelling-place of royalty; yet is it simply an Orphanage near Halifax, built by the Crossley brothers.

"In the old town of Halifax no names are more familiar than those of the three brothers—John, Joseph, and Sir Francis Crossley. The colossal manufacturing establishment of which they were the head; their princely liberality to all charitable and Christian enterprises; their public benefactions to their native town, including a charming park for the people, adorned with beautiful statuary; seventy substantial and even elegantly built almshouses, richly endowed; and, lastly, the large and handsome home and school for orphan boys and girls which bears their name, and a view of which we have this week the pleasure of presenting to our readers;—all these more than justify the profound esteem with which the name of Crossley is held in Halifax and its neighbourhood."

—In the same paper is an account of the Universal Syllabic Alphabet for teaching the illiterate of all nations to read in a few hours, and of the remarkable success which Mr. Harbinson has had in teaching it to the Santals. From a number of extracts given from Mr. H's. letters we take the following:

"June 19, 1877. The Babu and I went out last week and yesterday. We went to a heathen Manju (a chief) named Hickem, well known to Mr.——. The Babu explained to him what my work was, and how simple and easy to learn was the character I would teach....The chief said, 'I cannot help you any way just now; but I have a big son, I will send him to the Sahib for a few days from twelve to one o'clock, and if he can learn to read in this character in so short a time, I will then call all my ryots and ask them to meet me this week and have a talk over the matter.' The next day the chief's son came for an hour's lesson. The following day he came for a second lesson. I got him to read Ps. lxix., and two sheets of what I had lately transcribed (one of the four Gospels). He went over these with perfect ease. He reads slowly but very surely. I had only to correct him some ten times over so much matter. What greater proof can be asked? In two hours to be able to read....I hope to start active work to-night or to-morrow night in this village, with the assistance of the chief and his son. "June 23, 1877. I called to-night to see Hickem's (the chief's) son's class. I found him busy teaching a class of six men. One of the six can already read; the other five are at the sheet-key and first fifteen pages of the book-key."

This alphabet has been invented by the Rev. Robert Hunt who was a companion of Captain Allen Gardiner in one of his visits to Patagonia, and has since been a C. M. S. missionary in N. W. America. By an adaptation of the English alphabet he depicts in letters the various utterances occuring in the language of any people, we are told. Of course, it is only books that have been prepared in the character, that can be read by Mr. Harbinson's pupils.

—We acknowledge with thanks the numbers for May, June and July of the *Vedarthayatna*, or Attempt to interpret the Vedas. These include Hymns 57 to 70 of the Rig Veda Sanhita in Sanscrit English and Marathi, with Mar. commentary. The hymns of these portions are chiefly addressed to Indra and Agni. Here is hymn 67, to Agni (fire):

"Enemy of the forests and friend of mortals, Agni loves the young sacrificer as a king loves the young servant. Safe like a guard, beneficent like a champion may Agni the wise invoker become the bearer of our oblation.

2. Agni, holding all wealth in his hands, put the gods in fear when he sat in the cave. The wise heroes found him there when they sang hymns composed from the heart.

3. Agni held the vast earth and with true hymns supported the heaven, like God. O Agni, protect thou, who dost possess all food, the places dear to cattle and hide thyself in the cave.

4. He that knows Him when remaining concealed, he that sits by the stream of the Soma, they that reverentially compose hymns in honor of Him, to them he quickly proclaims riches.

5. Him who by his greatness spreads within the Plants, and becomes a child in the womb of his mothers, wise and omnipresent Agni, who exists in the home of the waters, him the wise gods have there established, as if after measuring his seat."

The May number completes a volume of 900 pp. 8 vo. How many volumes are yet to appear, we cannot say. Judging from the list of suscribers, we conclude that this publication is very well supported. There is another acknowledgment of Rs. 300 from the Director of Public Instruction, Bombay.

—We are happy to announce the completion of the Marathi version of the Annotated New Testament, the well-known and highly-valued publication of the Religious Tract Society. We are indebted to the Rev. Baba Padamanji for this translation. The first portion, (Matthew to John) was published in 1874. The second portion is considerably larger, amounting to 855 pp. against 567 pp. in the first portion. The whole appears in a handsome volume of more than 1400 pp. We are indebted mediately to the Bombay Tract and Book Society for this admirable publication, but mainly to the Religious Tract Society who set apart the sum of £500, if we remember rightly, for its production. Mr. Baba Padamanji has devoted himself assiduously for some years to the accomplishment of the Marathi version, and is to be congratulated upon his success; so far as we can see, he leaves nothing to be wished for. Such modifications as were needed to adapt the work to the minds of the people of this country, have

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been happily made. The work is unsectarian, of course; the original work is used and highly valued by ministers and laymen of the various Evangelical denominations. The annotations are of course brief, as compared with ordinary commentaries, yet they greatly help the reader to understand the text. The introductions to the various books and epistles contain just the information that the reader would ordinarily require. We would be glad if every Native Christian family would obtain the volume, consult it regularly and guard it as an heirloom. And we would also be glad if many other Native friends would obtain it and carefully read it. We commend it to all who wish to know what Christianity is.

—BRIGHAM YOUNG left minute instructions regarding the disposal of his remains, the most noticeable of which is the following:

"My body dressed in my Temple clothing and laid nicely in my coffin, and the coffin to have the appearance that if I wanted to turn a little to the right or the left I should have plenty of room to do so."

We hope that he has been gratified in this wish. He not only wanted elbow-room, but room to stretch himself out, for he gave orders to have the coffin made two inches longer than the body.

Calcutta, Oct. 1, 1877.

THOSE who are interested in Sunday School work will be glad to hear that in the metropolitan city this good work is not on the retreat, but moving forward with a steady, solid tramp.

A few years ago an "aggregate meeting" was held in the Town Hall. All the Sunday School children that they could get together at that time numbered a few hundred.

A year ago the writer came to Calcutta and was invited to the "aggregate meeting" whose anniversary was at this time. Dr. Thoburn was Chairman, and presided with his accustomed ease.

The one thousand scholars to which this meeting had now increased (and it did not include the Ch. of England schools) was a grand sight. We have seen thousands in a single school, but that was not in a heathen city. However, the day will come when we shall see just such sights in these very Indian cities. I say *we*; I may not see it, you may not, reader; but it will be *seen*. As surely as that the Lord is evangelizing this world very largely through the instrumentality of the Sunday school. Said the chairman, at the aggregate meeting. "I expect to see the day when there will be ten thousand Sunday school pupils, assembled in Calcutta," and there were those present who in their minds said *Amen*! It was not an Amen of mere emotion either, but of *purpose*, for they went home from that meeting to work. The result was the opening of a new school and increased attendance at the old schools. Further results were seen last Wednesday evening when the Quarterly concert and Distribution of Rewards took place. This might have been styled the *Methodist* "aggregate meeting." Their two branch schools assembled with the Central school in the large Dhurumtollah Street church. The galleries were tastefully decorated with flags, and the centre of the church was decorated as it only could be, by 350 cheerful Sunday school countenances.

The galleries were open to visitors who looked on with rapt interest, as the schools opened with

> "All hail the friends of truth and right
> We joy once more to meet you."

Prayer was then offered, after which another soul stirring hymn. Then the Superintendent of the central school made an address of welcome to the visitors, stating the object for which they were gathered; then went on to remark how he rejoiced to see such a representation of young men and women among those in attendance at the schools. It showed that the day had gone by when people in speaking of S. S. work must say they were "teaching the *little* ones" or "instructing the *children*." When we had outgrown the Bible we should have outgrown the S. S. He noticed the "spectacle class" once spoken of by the Advocate, and the class of 70 *mothers* he had seen in a large American S. S. He rejoiced also in the hundred infant class scholars before him.

Another strain of S. S. song and the Rev. T Craven of Lucknow made the address of the evening which I know not how to *write up*, but suffice it to say that it was the *thing* for the children.

Singing again, then came the event of the evening, namely, the "Distribution of Rewards." They were of three classes. 1st (or last more properly) Attendance for four months without being absent or late a single Sunday.

2nd. During the above time every lesson without an exception marked perfect.

3rd. Securing twelve new scholars, to stand two months. One scholar made the first point. Twenty-nine, the first and second, and one made all three points and received his reward amid loud applause.

The effect of this "Distribution" was to stimulate those who had not striven hard during the past four months. Some were heard to say "I'll try hard to get the reward next time," and one added "Yes even if I am away on my holiday visit I will come back to attend S.S." The evening was closed with a hymn, the last two verses and Chorus of which were

> "Now the Sunshine of favor illumines its path
> And the church spreads above it her wing,
> 'Tis a source of her weal 'tis a source of her worth
> And a gem in the Crown of her King.
>
> There are thousand now singing and shining above
> There are thousands now toiling below
> Who were melted and won by Emanuel's love
> As they heard in the school of his woe.
>
> Rally then! rally then! stand by the school
> Why should it languish and die?"

G.

The Bombay Guardian.

SATURDAY, OCTOBER 13, 1877.

THE TIME OF THE END. XIV.

IN our Lord's words to the church in Thyatira there is a reference to "the end."

"He that overcometh and keepeth my works unto the end, to him will I give power over the nations; and he shall rule them with a rod of iron; as the vessels of a potter shall they be broken to shivers: even as I received of my Father."

The last words here may occupy us first. They direct our attention to the 2nd Psalm. God there speaks to his Son, anticipatively, thus: "Thou art my Son; this day have I begotten thee. Ask of me and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession. Thou shalt break them with a rod of iron; thou shalt dash them in pieces like a potter's vessel. Be wise now therefore, oh ye kings; be instructed, ye judges of the earth." We have here a prediction of the Messiah's triumph over the kingdoms of the earth. The kings and various potentates of the earth, are found in virtual opposition to the rule of Christ. Not necessarily open and avowed opposition; there may even be a nominal profession of friendliness to the cause of Christ; nay, there may be even a positive support of Christianity in a corrupt form. But this very support is virtual hostility to purer forms of Christinity. Christ in the judgment day will identify himself with those who have a Christ like spirit, and who not only utter but obey his words; Matt. xxv. but that will be simply the declaration of a fact that now is; he is now identified with such, and any patronage of Christianity that disfavours them, He regards as hostile to his kingdom. The kings and judges of the earth are now being proved by the presence of those who are truly loyal to Christ; every act or ordinance or word of theirs that tends to the depression and obstruction of those that are "called and chosen and faithful," tends in that same degree to exhibit their opposition to Christ.

But in the 19th chapter of Revelation, we see the Word of God, whose eyes are as a flame of fire, the King of kings and Lord of lords, out of whose mouth goeth forth a sharp sword smiting the nations, whom also he rules with a rod of iron. He takes to him his great power and reigns. Is not this reference to the battle of the great day of God almighty, a fulfilment of the prophecy of the 2nd Psalm? Doubtless; and yet it is no less evident that the promise of Rev. ii. 26, 27, quoted above, involves a fulfilment of it. We cannot doubt that this promise and the overthrow of earth's kingdoms in Rev. xix, correspond in time, and are in some respects identical.

Let us first enquire to whom the promise is made. Who is he that overcometh and keepeth Christ's words to the end? The expression "he that overcometh" is found in all the seven epistles. In the first, he that overcometh eateth of the tree of life which is in the midst of the paradise of God; in the second, he shall not be hurt of the second death; in the third, he shall not eat of the hidden manna, and in a white stone shall have his name so written that others may not read it, in the fourth is our text; in the fifth, he shall be clothed in white raiment, and be confessed before the Father and the angels; in the sixth, he shall be made a pillar in the temple and the name of God and of the New Jerusalem shall be written upon him; in the seventh he shall sit upon the throne of Christ. These blessings are distinctive, not common. There is nothing to show that they refer to experiences that follow our removal from this earth; but they are evidently to be realized here. The name of the New Jerusalem written upon a man, shows that the New Jerusalem and he are identified; the blessings of the new Jerusalem are his.—Adam and Eve were expelled from Eden lest they should eat of the tree of life and live for ever. This is understood to signify not a denial of the hope of salvation, but of a particular blessing belonging to salvation, viz. an incorruptible body. Our Lord uses language at times that seems to show that this is a blessing belonging to salvation. "The last enemy that shall be destroyed is death," says Paul. All things that pertain to life and godliness are given in Christ, we are assured. Paul says, with regard to resurrection from among the dead, "not as though I had attained, or were already perfect; but I follow after, if that I may apprehend that for which I am apprehended of Christ." Very striking are the words of Christ: "He that believeth on me, though he were dead, yet shall he live, and whosoever liveth and believeth on me shall never die." Naturally, the words 'never die' would get their meaning from the word 'liveth;' but the word 'liveth' refers to bodily life, not spiritual.

Yet the stubborn experience of 18 centuries disfavours such a rendering. But who can carefully read the promises of the book of Revelation, without having it suggested to his mind that there are blessings yet to be realized in the church on earth, such as eye hath not seen, ear heard, heart conceived. The new Jerusalem is to come down from God out of heaven, prepared as a bride adorned for her husband. Now what is this but the bride the Lamb's wife, mentioned in xx. 7, 8: "The marriage of the Lamb is come and his wife hath made herself ready." We are to put away the material notion of a city resting on nothing, coming down from the skies, with trees and houses. Jerusalem was the place of God's manifestation of old; God's dwelling is now in believers, but the manifestation of the fact is defective: "the world knoweth us not even as it knew him not;" but a day draws near when that fulness of the divine glory seen in the redeemed on high, will be seen in the redeemed on the earth, through their overcoming faith. He that overcometh by faith, is he that so embraces all the promises as to get them all fulfilled in his experience. He will get the victory over all that opposeth, in the corruption of his own nature, moral, mental and physical; Christ, the hope of glory, will be fully revealed in him, according to his own words in John xvii. He will keep Christ's words to the end; as the branch abideth in the vine, so that the fruit produced is the vine's, so the believer, abiding in Christ, does Christ's own works; Christ does them in him. "He that believeth on me, the works that I do shall he do also; and greater works than these shall he do, because I go to the Father, and whatsoever ye shall ask in my name, I WILL DO IT."

THE HOWARD SERIES OF BOOKS.

THE *Times of India* labors through a column and a half to make it appear that the *Bombay Guardian*, in what it said about the late Mr. Howard, and in its last week's defence of that, is disingenuous, wanting in candour, wanting in ordinary intellectual honesty, unjust and vindictive, and it is evident that we shall not satisfy our contemporary unless we confess all this. We dare say we are no better than we should be; still, we do not see our way to a confession such as is prescribed to us. Our contemporary must forgive us, but really and soberly we think Mr. Howard was the author of the words 'effectually weeded,' and that it was the expression of his own sentiment. The words are not found in the petition of the Natives to which he refers, and Mr. Howard would not have ventured to impute such an expression to the Hon. Mr. Jagonath Sunkersett, who was one of the petitioners. It would have been an unworthy attempt to make that petition odious. We gave reasons for our opinion that Mr. Howard thus gave expression to his own idea, which our contemporary has not noticed. We never would have had any controversy with Mr. Howard or his friends, if he, as Director of Public Instruction, had simply carried out the instructions of the State. Mr. Howard's course was peculiar, and to show that it was regarded as such during the latter years of Mr. Howard's life-time, we take the liberty of making a single quotation from the *Times of India* of May 6, 1864.

"We have often observed how Mr. Howard parries attacks his conduct has called forth, by allusions to his unpopularity on account of his hostility to Christianity. He has succeeded in this so frequently that he has almost convinced himself it needs but to establish a sufficient reputation for irreligion, in order to secure virtual irresponsibility for conduct which would have been reprehended in another man. Non-religionism is to him a rope of asbestos which is to preserve him from the fire of public criticism."

This and a great deal more to the same effect appeared in the *Times of India* in 1864, and we quote it to show what was the common sentiment regarding Mr. Howard's attitude *religiously*, which certainly differed greatly from that taken up by any gentleman who succeeded him in his office. With none of these gentlemen have we had any controversy, for none of them occupied Mr. Howard's position relatively to mission schools, proselytizing schools as he called them. He denied them that participation in the grants-in-aid, which the Educational Despatch contemplated, and which has been since constantly accorded.

The following is in Dr. Murdoch's Indian Year-Book for 1861:

"In the Bombay Govt. English Schools, books published at home were used for some time, any Christian lessons being passed over. To please the Hindoos, as well as on account of his dissatisfaction with existing books, the Director set himself to prepare an educational series from which every thing Christian was to be "weeded out." The Third English Book (86 pp.) contains five consecutive lessons on slavery. One of them denounces the severest judgments upon England, unless she repents on account of the groans of the tortured slaves in the west. Another speaks of a 'Christian broker' who buys, sells, steals, kills for gold. Though the introductory lesson admits that slavery is contrary to the spirit of Christianity, and states that the slaves in the Br. W. India Islands were liberated at an expense of £20,000,000, some of the lessons seem very undesirable. Instead of them the Hindoos might very well be directed to reform the evils in their own country, such as the degraded condition of women, etc."

The following is from a letter written by the Rev. J. Small, to the *Times of India*, last week:

"You will see that the phrase in question is not perfectly traced in your article, and that you must go back to the petition presented to Government by those native gentlemen in 1857, and, if possible, find it there; for if it is not found there, undoubtedly Mr. Howard is the author of it. Of course, it may be said that in using it he was merely giving the drift of the petition of certain natives; but unfortunately for this view, comes the distinct assertion on his part that he would have no objection to introduce such a set of books that is to say no objection to introduce a set of books, from which every Christian allusion should be effectually weeded."

Then with regard to the fact. How can we say that every Christian allusion is expunged from Mr. Howard's School-books, when the *Times of India* has extracted from these very books one or two references to matters Christian? But what were our very words?

"When we first came to India there were certain Christian allusions in some of the books used; but a time came when Mr. Howard, Director of P. Instr., could boast, in one of his Reports, that all such had been 'weeded out,' (his own expression)."

The books here referred to as in use when we first came to India, were M'Culloch's series; these were objected to on account of their Christianity; Mr. Howard accordingly supplanted them by a series of 'unobjectionable' books, books that could not not be objected to on the account mentioned. Our words were substantially, but not literally correct. So far as our language conveyed the idea that in Mr. Howard's books there was absolutely no reference to the fact that there was such a religion as Christianity in the world, it was unguarded and incorrect and we here express our regret for it. We doubt however if there was anything really misleading in our language. There are references to Christianity, as there are references to Mahomedism and other religions, in the books. The Natives who petitioned against the books previously in use, found no fault with these. The books were regarded by them as eminently 'safe,' and they rapidly attained a great popularity, insomuch that in a few years the great question was as to the division of the spoils, and the *Times of India* accused Mr. Howard of making £1000 a year out of that which did not belong to him at all, but to the Government. *

CORRESPONDENCE.

To the Editor of the "Bombay Guardian."

DEAR SIR,—It will probably interest you, to hear of an ingenious invention of a new word, recently made in South-Germany. That word (an adjective) is: "HALF-*Moon*—Struck," or Crescent-struck, (Halbmondsüchtig), and is used for people (and papers) that are too partial to the Turks.

A (GERMAN) reader of,
the Bombay Guardian.

NOTICE.

RECEIVED for Famine Relief, from W. S. E., Upper Norwood, London, Rs. 100; from B. B. Rs. 5; from R. C. Rs. 40; for Relief at Betigari, from "James," Rs. 10.

Epitome of News.

SATURDAY, OCTOBER 6.

—*Deccan Herald*: "The collision of the "Avalanche" and "Forest" off Portland is one of the saddest incidents that has happened in our English waters for a long time. On the night of the 11th Septemper, off Portland, the steamer "Avalanche" was proceeding quietly down the channel with about 70 passengers for New Zealand, when she was run into by the American steamer "Forest" bound from London to Sandy hook. On board the "Avalanche" only the third officer and two of the crew were saved. The vessel sank in five minutes, and the passengers were probably drowned in their berths. One sad story of a passenger on board the "Avalanche" has reached us. The son of the late Colonel Neale, (of the Bombay Army) was on board. He was going to join a brother in New Zealand and to settle there, as the winters in England were trying to him. He had left his widowed mother and sister at Bournemouth—close to which place he was drowned—and was full of high hopes of success in the new country."

—The head-quarters of the 66th Regiment have been ordered from Ahmednugger to Bombay, and will be stationed in future at Colaba.

—*Bombay Gazette*: "An important and interesting legal discussion took place before a Full Bench, presided over by the Chief Justice, yesterday, to settle a difficulty that has not unexpectedly arisen upon the introduction of the New Code of Civil Procedure, recently passed by the Legislative Council of India. In Act X of 1877, there is no express provision concerning the debtors imprisoned under the Act which it has superseded. Under what is now the old Act, the maximum period of imprisonment for debtors was fixed at two years, while by the new Act no debtor can be detained in prison over six months. As might have been foreseen, the debtors who have been in custody over the latter period immediately claimed to be released and petitioned the High Court."

The decision will be given on Friday next.

—*Bombay Educational Record*: "*The Bombay Guardian* has made the discovery that Professor Samuel Cooke, of the Poona Civil Engineering College, is a Zoroastrian in disguise, and quotes a passage from an Introduction to Natural Philosophy produced in the college where it is asked, "Is not the sun therefore worthy of the reverence which has been paid to him by the early races of mankind, and by Parsees and others in our own times?" Mr. Cooke is at present absent from India, but to those who know him the notion that he is at heart a sun-worshipper is not a little comical. We agree with our contemporary, however, that the passage he quotes is objectionable. We have no doubt that Mr. Cooke merely meant that the sun's place in the economy of the solar system furnished a natural explanation of the reverence with which it has been regarded; but we trust the passage will be amended in future editions of the book."

MONDAY, OCTOBER 8.

—The Secretary of State, in summing up the loss sustained by Bengal during the cyclone and storm-wave of 1st November, 1876, observes in his despatch on the subject, dated 2nd August, that the total mortality, occasioned by that appalling visitation and the ensuing cholera, amounted to about 165,000, or about 50,000 within the first rough estimate of the number of those who died by drowning. The outbreak of cholera, following as it did in the footsteps of the other calamity, deprived Bengal of so many as 75,000 lives, and this in spite of the most vigorous measures devised by Government Civil and Medical Officers to counteract the epidemic.

—The following account of a sailor awakened in a grog-shop at Calcutta, by the visit of some ladies, appears in the *Lucknow Witness*: "I should like, before I go, to tell you a little more about myself. I was brought up in a Christian home in Scotland, and I always knew when I was doing wrong. I left home and went to sea, and have been a hard drinker; living a very reckless life in various places. The Sabbath has always been the worst day of the week to me; I was so uneasy, for I could never forget how I had been taught to reverence that day. When you came in and found us that Sunday, I felt so much ashamed, I wished I could hide anywhere; but as you entered, a sudden conviction darted into my mind—'*There's some truth in religion after all.*' In a moment my mother's early teaching, all I had learned, came back to my mind. I knew nothing else but this took you into such a place, and I could not help feeling it was *true*. I had been fond of reading, generally novels and Tom Paine and Voltaire, and I had come to think it was all hypocrisy. When I said, I thought no one cared about what became of us poor sailors, you gave me such a look. We took the tracts, but would not go with you, but as soon as you had gone, I said to Morris, the very least we can do for those ladies is to go to chapel. So we went first to the Coffee-Room and signed the pledge, and then to the service. I don't remember the sermon, but I felt miserable. The address on Monday night was on the Prodigal Son, and that was Dr. Tho-

* As some may wish to see the remarks made by Mr. Howard on the petition of 1857 when it was presented, we append them.

"It is unavoidable, unless we bring out a series of our own, that any set of books prepared in Great Britain, will contain some kind of religious teaching. I do not recommend that Government undertake that task, which in this country would be most arduous, of preparing a set of books absolutely free from religion; and as the petitioners make no practical suggestion of any kind for the provision of an unobjectionable series, I think we have no alternative but to use the best European books we can find. The Irish books being written for indifferent use by Roman Catholics and Protestants, are at all events free from the pronounced Presbyterian character which pervades the religious lessons of M'Culloch's series. Still, the Irish books do contain religious lessons. Such of these as contain dogmatic teaching, may be marked as not to be read or explained in class. Lessons on natural theology ought to be read in my opinion In lessons on literature, history and miscellaneous subjects, religious allusions should be explained as facts, not enforced as dogmas. The Government have already expounded the principle which regulates such explanations." He adds: "We employ only six Christian masters in the entire Presidency, who would be instantly denounced by their pupils if they took advantage of their position to inculcate their own religious doctrine."

In his report for 1858 9, Mr. Howard says:

"No grants have been made to proselytising schools in this Presidency, a circumstance that I cannot but look upon with satisfaction."

b rn's subject on the next Sunday. As he preached I said, *that's me*, and when after he had told us about the son's resolving to go back and doing it, he added. 'Are there not some prodigals here who will do the same to-night?' I said to myself, That's what I'll do, and so I just gave my heart to Jesus as I sat on the chair. I have never doubted since that moment that He forgave my sins. If you had asked me then I should have said, *I am saved*. When seekers were invited, Morris and I went up, and I knelt down to pray. The minister came to me and said, 'What are you praying for? do you want to give your heart to Jesus?' I answered, I have done that, I am praying for strength. I went on board feeling so happy; everything is changed; each day I find my confidence growing stronger. I have never been used to do things by *halves*, and now it must be '*all for Jesus*.'

"I had a terrible temptation last week; the captain treated us rather unjustly, and my fiery temper quite overcame me, and I spoke very improperly, using threatening language. I rushed off on shore, first walking one way, and then another. I came nearly to this house: then I turned back to the Sailors' Home. Feeling thirsty, I went in for some water, and I met a man with a mug of beer which he offered to me. Never mind the water, here's some beer! he said. My mind was in such a reckless state; I had been thinking everything is against me, it is no use to try; I may as well drink as I used to do. I stretched out my hand for it, when a sudden thought of what I was going to do drew me back, and saying, 'No, I don't drink, good evening.' I left him; I went to the gardens, and there I struggled with myself. Standing, leaning over the rail, I prayed and wept like a child. If it were possible to leave the marks of one's fingers in stone I should have done it. At last I felt peace restored, and went back with a load lifted off my heart, I think the captain has forgotten all about it, but I mean to ask his forgiveness. And now I am leaving. I bless God for what He has done for me in Calcutta. I shall never forget it the longest day I live; I have spent years in sin, and the only return I can make to Him and you is, to give Him every hour and every thought, and try to do good to others."

—Mr. Gladstone: "What the issue will be, God only knows; how it will be brought about it is impossible for us to say; but this I believe—that the people of those provinces will, by some means or other in the counsels of Providence, be mercifully delivered from the yoke. I have a firm confidence that that will be the issue of this terrible war. To effect the deliverance is a holy purpose. If the Russian Government and armies shall effect it, and shall in effecting it keep the aims of humanity and justice separate from the aims of ambition and aggrandisement, they will earn immortal glory."

—*Friend of India*: "The *Daily Telegraph* assures us that the Russians slaughtered 40 or 50 wounded Turks in railway carriages at the Eski Saghra station, and then threw petroleum over the train and set it on fire, burning up alike the dead and the dying: and this was after a terrible slaughter of the defenders of the station, hemmed in on all sides, and driven to stand at bay for their lives. We have the strongest reason to believe the story to be false, because the *Times*' correspondent at Karabundar, Suleiman Pasha's head-quarters, in a series of letters specially devoted to the 'atrocities' question, records his complete conviction that the only thing of the kind at Eski Saghra during the Russian occupation, was the murder of about a dozen male Turks by the Bulgarians, who were promptly arrested in their course by the Russian officers."

Tuesday, October 9.

—*Times of India*: "Anybody who wants to realize the discredit and natural demoralization attached to State lotteries has only to live for a month or two in some second-rate Italian city. There the lottery not only monopolizes all conversation, but is the domineering idea in every act of domestic life, and few things take place in the four and twenty hours, which are not, according to the little lottery guidebooks published, so many indices to the selection of lucky, or the avoidance of unlucky, numbers."

Is it only to *State* lotteries that demoralization attaches?

—The number employed on Relief works in this Presidency has fallen to 182,158.

—*Bombay Gazette*: "Sixpence a corpse!—is the contract rate for disposing of the skeletons when life is extinct, and they say that when business is dull the low caste men who perform the duty of tying the bones on to a bamboo and hurrying them off to burial are somewhat too eager? There is a sad story about a poor woman fighting over her husband's body with these men, as there was a breath or two left. It is not likely that much of this goes on, but the danger of it is another plea for the supply of better medical arrangements, which has been before mentioned in these letters."

—The Hyderabad Famine Relief Committee have politely refused an offer of a share in the Mansion House Fund, on the ground that monetary assistance is not required.

—*Manna*: "Manna is published on the first Monday of every month at Ahmednaggar. It is independent of any Mission or Society for its expenses. All the responsibility and editorial duties rest on the proprietor; 300 copies are printed monthly, and the circulation continues to increase. The chief aim of the paper is the spiritual benefit of Marathi speaking Native Christians of all denominations, throughout the Presidency. It contains striking and intructive religious stories, explanations and expositions of Scripture passsges, and anything that will help in the study of the Bible or edify Christian pilgrims, soul and mind, on their journey to the Heavenly Canaan." *Manna* costs 3 annas a year; voluntary contributions thankfully received; editor, Mr. Sheik Oomar, Normal School, Ahmednuggur.

—*Madras Ch. Miss. Record*; Journal of Rev. V. W. Harcourt, S. Tinnevelly: "I have been to *Ambasamudram* with my band of little boys who sing and their schoolmaster, and on my return home I sit down to tell my friends and supporters how we were received. It is the first time I have been there since I have adopted the plan of uniting singing with preaching, and when I started I was conscious of leaning more heavily on my Heavenly Father for support than before. For the experiment of singing in those crowded heathen streets might be quite a success or a failure; so obtrusive a style might be resented by the people. But thanks be to God "who always causeth us to triumph." We have been well received, have never addressed such large numbers before in Ambasamudram, and at the time I am writing I hear the people are wishful we should preach again in their streets.

"We started Tuesday afternoon, May 15th. The journey is a long one for bullock bandies, some forty miles from Suviseshapuram to Ambasamudram. So all the day my little singing band of boys and myself, more particularly the former, were in a flutter of preparation and expectancy. So many things had to be thought of, as the bungalow we were going to, if we were so fortunate as to find it empty, was devoid of all furniture and resources. At last we started, 5 P. M., the luggage cart first, and later on the lads, their master, and myself in a spring bandy and a common cart. Our halt for the night was at the public bungalow in Nanguneri, and it was midnight before the cart with the boys came up. My small choir deserve more than a passing notice here as they are so important a force in my work. I have chosen six lads from my district and boarding school, from nine to ten or twelve years of age, the best singers I could find, and with their schoolmaster who plays the violin they go about with me. Their singing powerfully attracts the people and predisposes them to listen quietly, and I must confess myself greatly indebted to this little band for relief from that sense of loneliness, which perhaps comes over all missionaries, certainly over me, when away from home and in the midst of heathenism. It has been a welcome relief to have to think of their wants and studies, and even their amusements. They study on these tours just the same as if they were in the boarding school."

Wednesday, 23*rd*.—A couple of snake-charmers looked in during the day, and I called the school boys to look at them. I doubted whether the snake the man produced had not had its poisonous fangs removed, and promised the man a present if he would perform with a fresh one caught before my eyes. After a little haggling for a rupee instead of a half rupee which I promised, the man set to work opposite the bungalow and kept up a continuous piping for some fifteen minutes opposite a fig tree; failing here, he moved opposite a deserted kitchen with the walls only standing. Suddenly he darted forward. Sure enough he had a large cobra writhing under a stick he held firmly on its head. There could have been no collusion on the part of the men as it was all transacted before our eyes, and there was the hole the reptile had come out of at the bottom of the wall. As soon as the man withdrew the stick, the interest in his movements became almost painful. The snake was alternately furious and timid, erected itself with hood expanded, prepared to strike, or attempted to glide away. The man's boldness cowed the reptile, and the rapidity of his movements baulked it. I observed the man's confidence was chiefly derived from the possession of an insignificant piece of root which he brought close to the snake's head when he wished to lay hold of it. The snake collapsed in a moment at the sight of the bit of root. I don't doubt that for future performances he will either take its fangs out or allow it to bite something until the poison is expressed out of its poison bag—the risk of an accident would be too serious; but I certainly believe that on this occasion the snake was one just caught and had not been tampered with.

Wednesday, October 10.

—The discontinuance of through booking, advertised by the East Indian Railway to take place on the 20th inst. will not be carried out.

—On the recommendation of the Commander-in-Chief, the Queen has been pleased to remit the sentence of cashiering recently passed on Sub-Lieutenant C. A. Fraser, late 54th Foot, and to permit him to resign the service.

—Dr. Walker an Inspector-General of civil hospitals and dispensaries in the North-West notices in his report for 1876 a letter from Dr. Mair of Bijnor, describing an atrocity. It is the custom of the Jats of the district to get rid of their girls by "gradual and systematic starvation." Many of the children are brought to the hospital by the police, but 47 died during the year, being brought too late.

—*Bombay Gazette*: "We are glad to notice that Venkat Row, a Revenue Inspector of over twenty years' service, and Hanumuntha Row, his son, have been sentenced by Mr. Oldham, the Magistrate of Adoni, the former to one year's rigorous imprisonment and a fine of one thousand rupees, and the latter to three months' rigorous imprisonment, for systematically robbing for some months, poor famine coolies in the village relief camp, of which Venkat Row was Superintendent. We are afraid there must have been a number of Venkat Rows in Madras, who were not found out."

—Mr. Grosvenor's account of the trial which took place at Yunnan on the 20th March, has been published. The whole affair was a farce, though the Chinese Government has since given a substantial payment (£10,000) to Mr. Margary's representatives.

—Swinburne has written a ballad on Francois Villon, in which the following line occurs four times in 36 verses:

"Villon, our sad bad glad mad brother's name."

Here is genius for you!

—Mr. Herbert Gladstone, son of the ex-Prime-Minister of England Mr. W. E. Gladstone, has been appointed Lecturer in Modern History at Keble College.

—*Christian Week*: "Evangelistic work in Liverpool and neighbourhood is being carried on this summer with considerable vigour. In four public parks there are regular meetings every Sunday evening in the open air, and in one or two of them in the afternoon as well. Forms for seating some 150 people are in use at one of the stations, and at this meeting 500 or 600 people often remain like a solid block, almost without movement, all the time the address is being delivered. Tracts are afterwards distributed, and conversations held with anxious ones, who are often met with. Some precious cases of conversion to God occur. The Evangelization Society for Liverpool have two large canvas tents, capable of accommodating 600 people each, in different parts of the town, and meetings are going on almost nightly with very great encouragement. The daily prayer-meeting still continues, and is constantly attended by about 200 people."

—An Am. missionary in Persia writes: "Sixteen years ago we were simply the 'Mission to the Nestorians.' Actually nothing was then doing for the other nationalities of the country. Now we are the 'Mission to Persia,' and are prosecuting extended and successful labors for Armenians and for Mussulmans. Then a single station at Oroomiah constituted the whole mission. Now it embraces three flourishing stations hundreds of miles apart, including the two great political and commercial cities in the land—Teheran and Tabriz. Each of these is the center of wide-spreading missionary agencies. From each of them, native preachers and colporters are penetrating year by year new sections of the country with the Word of Life. In connection with each are springing up new out-stations, in cities and towns which a dozen years ago had not been thought of in such connection. Scattered Christian communities, even within the boundaries of Russia, are feeling the quickening influences of the Gospel radiating from these mission centres."

Thursday, October 11.

—*The Christian*: "The terrible famine which is destroying thousands of lives in India, is it not to some extent at least due to the fact that much of the richest land is prostituted to the growth of opium, which we have forced at the point of the bayonet

upon the Chinese, instead of its bearing nutritious grain for our own fellow-subjects? Men of old, called upon to discern the hand of God in his judgments, proclaimed a fast, called a solemn assembly, confessed their sins, contributed self-denyingly of their substance, and prayed that the judgment might be removed. But the infidelity of "science falsely so-called" has infected and infested the very Church of God, so that, while the world is groaning under the horrors of war and famine, and while men's hearts are failing them for fear, there is little or no recognition of the hand of God in these afflictions. History repeats itself, and again, as of old, the heathen cry, 'Awake! O sleeper, and call upon thy God.'"

—*Bombay Gazette*: "The fall of rain in Bombay during the first week in the month of October this year—compared with the fall in the month of October during half a century—has been unprecedented. The fall this year from 1st to 9th October has been about 8 inches, which is larger than the maximum quantity registered during the month of October in any year of which we can find a record in Bombay. For the last six years, namely, from 1871 to 1876, we have had no rain whatever in October."

—The *Englishman*:—We are glad to find that the Government of India have, after all, been induced to place the 55 years' rule on a footing more fair and reasonable than it has hitherto stood. This will be good news for the Uncovenanted Service at large. The new order runs in these words:—"As some misapprehension appears to exist on the part of officers in the Forest Department, and perhaps in other branches of the Government service, on the subject of the rule regarding the compulsory retirement of uncovenanted officers after the age of 55 years, His Honor the President in Council thinks it desirable to state that not only does Section 56 of the Civil Pension Code not require the compolsory retirement of any efficient officer of whatever age, but that though the Section authorizes the local authorities at their discretion to presume that an officer is inefficient at the age of 55 years conditionally, and at 60 years of age absolutely, yet the whole tenor of the rules is that such presumption shall be exercised with careful consideration both for the individual who would suffer by being deprived of his appointment while capable of discharging its duties, and for the finances of the country which would suffer, were officers, still efficient, prematurely thrown upon the pension list."

—The *Daily Telegraph* has received the following despatch from Mr. H. M. Stanley, dated Emboma, Congo River, West Coast of Africa, Aug. 10, 1877:—

On the 8th inst. I arrived at this place from Zanzibar, with 115 souls, in a fearful condition. We left Nyangwe, in Manyema, Nov. 5, 1876, travelling overland through Ureggu. Unable to make progress through the dense forests, we crossed Lualaba, and continued our journey along the left bank, through North-East Ukusu. Natives opposed us, harassed us, day and night, killed and wounded our people with poisoned arrows. Our struggle through these cannibal regions became almost hopeless. We endeavoured to appease the savages with gifts and mildness. Our gifts they refused; our patient behaviour they regarded as cowardice. To make our position still more deplorable, our escort of 140 men engaged at Nyangwe refused to proceed further. At the same time the natives made a grand effort to crush us altogether. We defended ourselves, but there was only one way to escape from our helpless position—unless we accepted the alternative of returning, and abandoning the work which we had begun—and this was by making use of our canoes. Though we had decided advantage over the savages on the water, still each day's advance was but a repetition of the day previous. It was desperate fighting, pushing on down river with might and main until, in the midst of these successive struggles, we were halted by a series of great cataracts—five in number—not far apart—south and north of the Equator. To pass these, we had to cut our way through thirteen miles of dense forest, and drag our eighteen canoes and exploring boats overland, frequently exchanging the axes for the rifles as we were attacked. After passing these cataracts we had a long breathing pause from the toil of dragging our vessels overland. At 2 deg. north latitude the great Lualaba swerved from its almost direct northerly course to north-west, then west, then south-west; a broad stream from two to ten miles wide, choked with islands. In order to avoid the exhausting struggle with so many tribes of desperate cannibals, we had to paddle between the islands, until, compelled by hunger most extreme after three days passed without absolutely any food, we resolved to meet our fate, and struck for the main land on the left bank. Happily we had reached a tribe acquainted with trade. They possessed four muskets from the West Coast, and they called the great river Ikutu Ya Congo. We made blood brotherhood, and purchased abundance of provisions, and endeavoured to continue our course along the left bank. Three days later we came to a powerful tribe, all armed with muskets, who, as soon as they sighted us, manned fifty-four large canoes, and attacked us. Not until three of my men were killed did I desist from crying out we were friends, and offering cloths. For a distance of twelve miles the greatest and most desperate fight on this terrible river was maintained. This was the last save one of thirty-two battles on the Lualaba, which river, after changing its name scores of times, became known as we appoached the Atlantic Ocean as the Kwango and the Zaire. As the river runs through the great basin which lies between E. long. 26 deg. and E. long. 17 deg., it has an uninterrupted course of over 1,400 miles, with magnificent affluents, especially on the southern side. Thence, cleaving the broad belt of mountains between the great basin and the Atlantic Ocean, it descends by about thirty falls and furious rapids to the great river between the Falls of Yellala and the Atlantic. Our losses have been most severe, and my grief is still new over the loss of my last white assistant, the brave and pious young Englishman, Francis Pocock, who was swept over the Falls of Massassa, on June 3 last. The same day I with seven men was almost drawn into the whirlpools of Mewa Falls; and six weeks later myself and the entire crew of ths *Lady Alice* were swept over the furious falls of Mbelo, whence only by a miracle we escaped. My faithful young companion Kalulu is also among the lost. From Boma I take the expedition by steamer to Cambinda, thence to St. Paul de Loanda.

—*Overland Mail*, Sept. 21: Amongt the deaths recorded this week are:—Sir J. T. Tyrell, Bart.; Sir J. Green, C.B.; the Countess of Oxford and Mortimer; Major-Gen. J. Elphinstone; Col. the Hon. B. Wodehouse; Col Burrowes, K.H.; Col. F. Bayly, Madras S.C.;

The American papers announce the death of Admiral Semmes, the commander of the celebrated Confederate cruiser *Alabama*.

Marshal MacMahon consummates the policy which was originated in the dismissal of the Liberal Cabinet, the appointment of the Broglie Ministry, and the dissolution of the Chambers, by despotically telling the electors, first, that they will be expected to vote for certain candidates; and, secondly, that if they do not it will be worse for them. Elect other candidates, and there will be conflict intensified, business hampered, agitation fomented, and France an object of distrust in Europe.

—*Word and Work*: "Mr. M. H. Mody, the Parsee convert now studying for missionary work at the East-end Training Institute, is during the present week holding special Gospel services at Newport Pagnell."

—Men that do not understand Sanscrit may hide in dens and caves of the earth. The *Indian Mirror* says: "The man of faith is naturally partial towards the Sanskrit language. The modern Bengali, he cannot bear the sight of. For, he knows that salvation does not depend upon this vulgar language. The *bhakta* (lover of God) always has regard for the Sanskrit, for the Sanskit is the original language, of which the Bengali is a mere translation. The Sanskrit is Word Divine, while the Bengali is the language of man. The former is coeval with time and the latter is of yesterday."

Friday, October 12.

—*Bombay Gazette*: "The Bolton cotton-spinners are still rebellious, and although they do not earn one-half from the strike fund which they did from their legitimate calling, they believe that the general opinion is in their favour. So long as they suppose they are martyrs for conscience' sake, they will certainly not give in. In other parts of England strikes are in full swing. The London millers want an advance of six shillings a week in their wages, and declare that if they do not get it, they will starve the metropolis into submission. The masons, carpenters, painters, and others are in a chronic state of strike everywhere, and generally succeed in gaining their ends."

—Deaths last week 637. This is a decided improvement. A good many of the people from the interior have been sent back to their villages.

—*Bombay Gazette*: "The Russian version of the results of last week's fighting in Armenia may be accepted as accurate, and it shows that the Turkish general must have made a slight mistake in supposing he had won a "complete victory;" for his army has now abandoned the positions it won at the end of August, and is in full retreat. For the first time in this war, too, we hear of 'an active pursuit by the victors."

—The British army are to have a new helmet weighing 14 ounces.

—Sergeant John Brodrick of N Battery 1st Brigade Royal Artillery at Ahmednuggur, committed suicide on the 9th instant. The unfortunate man had of late shown occasional symptoms of aberration of mind.

—*Times of India* on the Marathi Annotated New Testament: "The points of contact between Hinduism and Christianity receive due prominence, fruitless controversies and theological hairsplitting generally have received a rebuke by silent omission, illustrative quotations from the Hindoo poets have been fearlessly adduced, and profane literature, in general, made subservient to revealed truth. A commentary on the new Test, prepared with such exercise of judgment, and free, we trust, from theological bias, is likely to commend itself to all denominations of Native Christians who are apt to grow, amid the clash and din of warring opinions, wholly oblivious of the vital facts of their venerable creed."

—The same, Allahabad,: Nearly all the relief works in Oudh and the North-West have been countermanded.

—A California paper describes "the latest thing out" as a new horseshoe made out of three thicknesses of raw hide compressed together by heavy pressure. It is said to last longer, weighs only one-fourth as much as the common shoes, never splits the hoof, and has no bad influence on the foot." Shakespeare has something about horses shod with felt.

Miscellany.

—The *London Quarterly Review* says:

The Methodist is, *par excellence*, the American Church. It has been wholly developed within the Union, has been altogether independent, since its first real organization, and from the early times of its feeble obscurity, of the mother Church in England, and has, in some important respects, been moulded on a different model—a model more suited to a vast territory and a new country; it has from the beginning been racy of the soil, and has shaped and adapted itself, every way and at every turn, to the conditions of American society. Its itinerant basis—itinerant alike for Bishop, Presiding Elder, and circuit or station minister—its unrivalled plasticity, its free and various use of lay influence, its variety of organization, from the simple village meeting, independent of a settled pastor, to the ornate service of the wealthy and cultivated city congregation, its equally ready use of all gifts and attainments, of the learned and the unlearned, its uneducated rusticity here, its educated refinement there, and, though last not least, its experimental preaching, its fellowship meetings, its generous theology, have all combined to make Methodism the popular Church of America. It is often excelled both in culture and in power of a certain kind by some of the other Churches; excelled sometimes by Congregationalism, sometimes by Presbyterianism, and again sometimes by Anglo-American Episcopacy; it is, on the whole, in proportion to its numbers, and its popular hold, excelled in high social and even political influence by all the denominations we have named. But it is absolutely more powerful as a Church, it possesses more ecclesiastical wealth and property, and it has more diffused influence in the community than any of them.—

Selections.

"THE SALT OF THE EARTH."

An old and valued friend of ours, who has given himself unreservedly to the Lord's work, and whose wife is no less devoted, writes thus with respect to our last week's correspondence:—

"My dear Brother,—I protest most energetically against the monstrous accusations of Miss Mason, in The Christian of Aug. 23, page 14. There is a Pharisaism rising in the Church of the most alarming kind. I can ask God's blessing on my claret, as well as my wife for her bottled stout. To attempt to cure drunkenness by attacking Christians is shameful, and violates the principles of Rom. xiv. This extravagance of the advocates of teetotalism has run to seed, and is in its way the cause of spiritual evils, as bad as the gross sin of drunkenness.

"I think you are quite wrong in allowing room for such remarks in The Christian. Were it not that good is being done in reclaiming the vicious, you would have a general movement in opposition to these wicked charges of so-called Christians, who so violently impinge on Christian liberty. Like the Darbyites, they will not allow me the exercise of individual conscience; but I must bend to the decision of the teetotalers, or be ostracised."

On the other hand, workers among the classes of our crowded city population who are most afflicted by the drink curse, write in this strain :—

"I was so glad to see the reply to that letter in THE CHRISTIAN, regarding religious brewers. Don't flinch a bit, my brother. Go down some of the dark dens of——and other streets; look at the drunken, cursing, yelling crowds in the drink places; now look up at the house and note the name of the maker and purveyor of the stuff. Take a subscription list of some religious society, and there see the same name. 'Woe unto the world because of offences! for it must needs be that offences come, but woe to that man by whom the offence cometh;' (Matt. xviii).—Yours faithfully, W. J. LEWIS."

Annie Macpharson, from the same locality as Mr. Lewis, similarly says:—

"I went to Southend with some of my poor washerwomen, nurses, matrons, &c. It was *nothing* else but eight hours inclosed in a floating gin-palace. I saw more horribly disgusting scenes than I had ever seen before in my life. Women's drinking was the most debasing; you cannot go forward too boldly in showing up this awful iniquity. One could only weep, and yet during the last half-hour, when the drink overcame hundreds, we got a power for testimony, and sang our glorious hymns which calmed the whole vessel full of precious souls."

William Catlin, out of the centre of London, sends a letter from one who was an official at Mr. Moody's meetings at the Opera-house, but who now writes from the workhouse:—"I feel I am fast drifting into the condition of a hopeless lunatic dwelling on self-destruction, and my mind will, I am sure, become unhinged if I remain here." In the same workhouse is a pauper through drink, bearing the honoured name of one of the most devoted London clergymen of our day. And these are only straws on the surface, which show the course of the current and the force of the tide.

It is with no desire for controversy that we publish these letters, but from a deepening conviction that this desolating blight upon our country must be dealt with by the Church of Christ. She is, by the declaration of her Lord, "the salt of the earth," "the light of the world." She cannot, must not, shrink from taking positive, active ground in this matter. Therefore, let all that can be said in defence of our drinking habits be patiently, and respectfully, and lovingly listened to; let the liberty to use "a little wine for the stomach's sake" be cheerfully and unhesitatingly accorded. Let us not judge one another any more but let us judge this, that no one put a stone of stumbliug in another's way; let us exercise ourselves to have a conscience void of offence toward God and men, and see that none condemn himself in that which he alloweth.

The Church, we repeat, must face this drink question, unless she will abrogate the divine decree which made her the salt of the earth, and abdicate her claim to be the light of the world. We therefore publish these letters, *pro* and *con*, that our readers may form their own conclusions; and to this end we ask them earnestly to seek the guidance of the Holy Ghost, that these conclusions may be according to truth. —*Christian.*

TURKISH ATROCITIES.

MUCH as the blood-stained annals of Turkish history, and the Bulgarian horrors of last year, have prepared us to expect during the course of this war, the accounts of the foul atrocities perpetrated within the last two or three weeks, not only by the mercenary troops of the SULTAN, but by the civilian population of this doomed empire, are such as to stir the dullest conscience and the hardest heart. In a document signed by Lieutenant-Colonel BRACKENBURY, one of the military correspondents of the *Times*, and by other representatives of the chief organs of the European Press, which was published in the daily papers towards the close of last week, there was a fore-shadowing of the infamous crimes which later telegrams have disclosed. Those gentlemen, referring to what took place upon the occupation of the Shipka Pass, affirm that whilst the Turkish wounded, who were abandoned in large numbers, were collected and attended to by the Russian surgeons, the wounded of the Russian army who fell into the hands of the Ottoman troops were decapitated, after having been mutilated in a manner the details of which are too horrible and sickening for us to narrate. And that this mutilation was performed whilst the victims were alive was evident from the contraction of the muscles and the contortion of the members.

But this is not all. These Turkish fiends are at war with civilisation itself; for on an ambulance stretcher, where it had been laid by comrades before the cowardly murder was committed, lay a decapitated and mutilated body, and, worse still, not far off, were the bodies, also decapitated, of the two ambu ance men, who wore on the left arm the badge of the Red Cross. The sacred symbol of mercy and self-sacrifice, upon which no other soldier in Europe would fire, was no protection from the bloodthirsty Turk. Even the universally respected white flag was basely employed by the SULTAN'S troops to lull their foes into a momentary sense of security whilst directing a murderous fire upon them. "We submit," say these newspaper correspondents, "to the judgment of the civilised world the contrast presented on the morrow of the engagement: a few hundred yards apart, on the one hand, more than fifty wounded Mussulmans attended to, according to the precepts of humanity, by the surgeons of the Russian army; on the other hand, the heaps of severed heads, a hideous trophy of the barbarities of the regular Ottoman garrison." But all this was only the prelude to the hellish scenes that were to follow. General GOURKO having secured the Shipka Pass, advanced and occupied Eski Saghra. Order was immediately established in the town, and the Turks who remained were unmolested. The Russian reverses on the other side of the Balkans, and probably the want of adequate reinforcements, compelled General GOURKO to retreat from this position, and the Turkish forces again took possession of the town. Measures were immediately taken to prevent the wretched Bulgarians from escaping. A guard was set round the town, and the work of butchery began. Neither man, woman, nor child was spared. But before death came in mercy to end their sufferings the vilest outrages and the most horrible tortures which a malignant ingenuity could invent were inflicted upon the miserable victims. The Turkish notables, who had fled at the advance of the Russians, now reappeared, and were foremost in the massacre. The hospital, in which were the Russian and Bulgarian wounded, was set on fire, and in the town and neighbouring vilayet some 30 churches, 500 schools, and thousands of houses were burnt down. As many townsfolk and peasants were murdered as there were Russians killed and wounded in the battle of Plevna. The Turkish merchants, "those gentlemanlike persons so much admired for their quiet and dignified manners," threw off their sleekness, and, seizing hatchet and knife, engaged with tigerish ferocity in the work of extermination. Schoolmistresses, in company with numerous girls, found in death only a refuge from their humiliation and sufferings. All through the night by the light of the burning houses this horrid revel in lust and murder went on. It is estimated that from 12,000 to 15,000 Christians have been massacred in Eski Saghra and the Schirpan district alone, and that about 60 villages have been burnt. After an action with Circassian cavalry, in which GOURKO came off victorious, his troops found, as they pursued their beaten foes, that all the prisoners taken by the Turks had been murdered and mutilated. The bodies of men, women, and children were discovered roasted alive in barns, and the little, tender body of a baby was found nailed against a wooden gate. Well may the *Times* correspondent add, in reference to the spirit which these atrocities will develop in the Russians: "Put English troops in their place, call Plevna Delhi and Shipka Cawnpore, and then criticise, if you can, the men who may possibly refuse quarter."

And what is the duty of England at this hour? Is this great country, the historic champion of humanity and freedom, the fore-most Christian power in the world, only to sit selfishly and timorously calculating chimerical injuries to uncertain interests, and injuries which, at the worst, have but a bare possibility of happening at some far remote period? Shall the slaughter of the wounded on the battle-field, the burning of hospitals, the murder of ambulance men —shot down, although their arms bore the Red Cross, the inviolability of which we are pledged, with the other nations of Europe, to defend—shall all this be passed over by us with only feeble diplomatic remonstrances? Shall the butchered peasantry of Bulgaria, and the blackened walls of their desolate homes, serve only to point a PREMIER'S jest, and to furnish a club-house sneer? Shall even the piercing cries of ravished women, and the piteous wails of tortured babes, fail to move us from our sordid and unworthy attitude? Intervention has been loudly called for by those who have constituted themselves the advocates of Turkish deviltry in this country. The time is coming, if it has not already come, when others also must demand it. But it must be intervention in the name of threatened civilisation, of horrified humanity, of appalled Christendom, and intervention on behalf of the helpless victims of the most brutal and barbarous tyranny that has ever cursed this earth. The situation is grave in the extreme. Far more than last autumn is it incumbent upon the country to make its voice heard above the faltering ones of Cabinet Councils, and to declare not for at miserable, selfish neutrality, but for energetic action in the cause of outraged humanity. We must do something more than guard against intervention on the wrong side. We must make good our claim to be heard in the courts and camps of Europe on behalf of the interests of civilisation which are trembling in the balance.—(*Chr. World. Aug.* 17.)

BULGARIAN SUFFERERS.

THE horrors of last year are now being redoubled. The facts as they come to us from eye-witnesses, thoroughly trustworthy for intelligence and truthfulness, are terrible. Suppression seemed last year the design, but now extermination. All the former cruelties, and more—sacking, burning, violating, mutilating, torturing, killing—are now perpetrated, *and none spared.*

The villagers are crowding into Philippopolis for refuge, while those left behind in the villages perish with their houses. Some indeed do escape with their lives—women and children more than men. Large numbers of widows and orphans have reached Philippopolis from the awful massacre in Eski-Zagra—400 in one day, most of them wounded with gunshots, and sabre and knife cuts and stabs. It affords a little relief that God in his own wonderful way has

OPENED A DOOR

by which many among the multitude of sufferers can be helped. Mrs. Anna. Mumford, herself a widow and a sufferer from the horrors of war, is in Philippopolis in charge of the hospital, where the worst cases among the wounded ones are treated. Her husband, Major Mumford, was killed in the American war. Thus left alone, she gave herself wholly to the Lord, was filled with the Spirit, and became a missionary to the Bulgarians under the American Board of Missions. Five years she served with ability and success. Last year, after the horrors had subsided, she was led to associate herself with Rev. J. A. Tonjeroff and his wife, and open and independent mission in Philippopolis,

TRUSTING IN THE LORD ONLY

for support. Mr. Tonjeroff is a native Bulgarian, and has been a successful pastor in a valley of the Balkans, sustained by the American Board. His wife is a native of England, who went to Bulgaria years ago as a governess. In the parish of her husband, especially in remarkable answers to prayer for the suffering, she is familiarly and lovingly spoken of as "eyes to the blind and feet to the lame." These three took into their mission a fourth, a native Bulgarian woman, trained by Mrs. Mumford, and very useful as a Bible-reader, and were just opening up their new work in Philippopolis when the new chapter of horrors began to unfold.

Other missionaries in different parts of Bulgaria thought it prudent to fly to Constantinople. Mrs. Mumford's friends invited and urged her to come to them there; but no, she made up her mind to remain at her post. Well was it she did so. The English Vice-Consul, Mr. Calvert, named her to the Government surgeon in charge, and he called her to her present position. And the Lord has kept her in perfect peace, her mind stayed on Him.

Mrs. Mumford writes, under date Aug. 12:—

"Our city is filling up with villagers who dare not stay in their homes, and with those wounded in the sacking of others. You do not get the facts of the case yet. They may come out, if some Schuyler writes them. I never read such a chapter of horrors. Last year a few villages were burnt; now they go off like a puff of air, while all in them at the time are slaughtered without distinction of age or sex—*i. e.*, the Christians. This morning a new instalment from Eski-Zagra of 400 widows and orphans, many of them wounded with guns and knives, like those who came in day before yesterday.

"The night before last I saw the light of one village burning, and last evening another went off in flames. God alone is our helper; in man is no strength. I have just returned from the hospital, where I have been four hours in attendance upon the poor wounded women and children from that fearful massacre at Eski-Zagra, and my nerves are tired. The poor sufferers are

IN WANT OF EVERYTHING.

The Government cannot, does not, provide for them, but leaves them to the inhabitants for food and help. How much the fugitives have suffered just to get here to live! And now so many are dying every day. Three women lay side by side at my place this morning waiting to be carried out. Every day some die. May God help us, and save us from pestilence —the city is so full of sickness, death, and filth! The insufficient attendance, and no change of garments—these things must cause death to thousands."

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Government of Maharashtra
on 28 February, 2020

She adds for herself, "I am perfectly peaceful, for I know in whom I have believed! I do not feel apprehensive for my safety or life, for if am to finish my course *here* and *now*, it is all well. The Lord's will be done." B.

TELEGRAPHIC NEWS.

London, October 5th: A Turkish official despatch has been received concerning the battle near Alexandropol, which states that on the 2nd instant Ahmed Mukhtar Pasha gained a complete victory over the enemy. The Russians attacked along the whole line, but were defeated and compelled to fall back, the Turks pursuing them as far as the River Arpa Chai. The engagement lasted thirteen hours. The Russian loss was 5,000 men, the loss sustained by the Turks is not yet known.—Accounts of the battle from other sources state, that the result was indecisive, both sides maintaining their positions, and that nightfall coming on ended the fighting.—The Russian official despatch containing an account of the battle near Alexandropol states, that on the 2nd instant a general attack was made by the Russians upon the entrenched positions of Ahmed Mukhtar Pasha's Left Wing, which resulted in their capturing the Turkish entrenchments at Great Yagui, but at little Yagui the Turks were found to be too strongly entrenched to admit of assault. After repulsing a reinforcement of several battalions of Turkish troops which has brought up from Kars during the day, the Russians occupied the positions they had conquered. On the 3rd instant, the Turks hurled large masses of troops against them, which were however repulsed. On the 4th the Russians were forced to abandon their positions owing to want of water. The Russians estimate their losses to have been 83 officers and 3,290 men, and the Turkish loss to have been enormous.—His Imperial Majesty the Czar has expressed his determination to continue in person at the seat of war until the war is ended.—The weather is now fine in Bulgaria, but much sickness prevails among the Russian troops.—The last of the Russian Imperial Guard have passed through Bucharest on their way to the front.—The Turkish guns are making no response to the Russian bombardment of Plevna.—A thick fog which prevails in the Schipka Pass has put a stop to military operations for the present.

6th: According to unofficial Russian accounts, the Turkish Left Wing, supported by the garrison from Kars, on the afternoon of the 4th instant vigorously attacked the Russian Right Wing, and were defeated with great loss.—Suleiman Pacha has arrived at Shumla, and Reouf Pacha, who replaces him in the command of the Balkans, has reached the Schipka Pass.—The Russian Imperial Head-quarters have been transferred to Sistova from Gorni Studeni, which place was found to be unhealthy.—A Cabinet Council was held yesterday, when the necessity of a grant on account of the Famine in India was considered.—Lord Salisbury, replying to an address by the inhabitants of Portsmouth, said that it was hardly possible to arrive at any decision until the expenditure on the famine was known more fully.—Lord George Hamilton, speaking on the same subject, stated that the Indian Government were in no immediate want of funds. The prospects were brightening. He also strongly urged the point of local financial responsibility, and deprecated costly schemes to prevent famines in the future.—The *Times* also deprecates the idea of grants of money for that purpose.

Portsmouth, 6th: The troop-ship Crocodile left here for Bombay to-day.

London, 7th: His Imperial Majesty the Czar will pass the winter at Buch rest.—Any general assault on Plevna is not expected to take place during the next three weeks. The whole of the Russian Imperial Guard will arrive by the 12th inst. The Mobilization of another Russian Army Corps is being proceeded with.—A foraging sortie by the garrison of Plevna was repulsed, beyond which there is no news from the seat of war, except a few brushes with reconnoitring parties.

Constantinople, 7th: The Servian Diplomatic Agent here has renewed his assurance of the pacific intentions of Servia.

Paris, 7th: A manifesto has been issued by M. Gambetta in which he says he is confident that, at the approaching elections, France will pronounce in favour of a republican policy and condemn the dictating policy of Marshal Macmahon, thus leaving him the choice of submitting or resigning.—Stormy weather has rendered the bridges across the Danube at Sistova and Nicopolis impassable for vehicles during the last two days.

London, 8th: Ahmed Mukhtar Pasha telegraphs to-day, that the "Russians have evacuated their positions parallel to ours and are falling back in the direction of the Arpa Chai.—The Russian loss during the last three days is 15,000 men, the Turks have lost 2,500 men."—A Russian official despatch states that all is quiet at present in Bulgaria. Rainy and snowy weather prevails, notwithstanding which the Sappers continue to carry on the erection of siege works before Plevna.

Paris, 9th: Repressive measures by the French Ministry are increasing. M. Gambetta is to be again prosecuted, and the London papers are being detained until they have been examined.

London, 10th: Sir Stafford Northcote, speaking at Exeter, said he felt confident that the revenue estimates would be realized, and that the estimates of expenditure would not be exceeded:—The Empress of Russia is expected at Bucharest on the 19th instant.—4,000 insurgents in Daghestan have been defeated with very heavy loss.—The Chinese Minister, replying to a deputation of Quakers which waited on him to-day, laid great stress upon opium smoking, and not the *Lekin* taxes, which, he said, were moderate, being the cause of the impoverishment of the Chinese and of their not being able in consequence to purchase goods of foreign manufacture. The Chinese Government, he said intended to introduce prohibitive measures, and he thought it desirable to dissuade the Shanghai Commerce from opposing the ratification of the Chefoo Convention.

11th: A Russian official despatch states, that in consequence of the operations on the 2nd and 3rd instant, and of the Russians having occupied new positions, Ahmed Muktar Pasha, on the night of the 9th instant, abandoned his positions, including Kiziltepe. The Russians are inactive pursuit, and have advanced their positions.—Torrents of rain are falling in Bulgaria, and the Danube is rising.—The Sultan, on the occasion of the feast of Bairam, sent congratulations to his Commanders, and said he hoped for the early conclusion of a peace which would be advantageous to Turkey.—Chefket Pasha, conveying a fresh store of provisions and munition of war, has effected a junction with Osman Pasha.—The valley of the Vid has been cleared of Russian troops.—Suleiman Pasha has established his headquarters at Kadikoi, where there are large masses of troops.—A reconnoitring party from Rustchuk have found that Russian troops have been stationed at Pyrgos.

PASSENGERS SAILED.

Per P. and O. Str. *Khedive*, 8th:

For Southampton.—Capt and Mrs F F Todd and two infants, Mrs J H Western and infant, Mrs McFarlan and child, Mr B W Lazarus, Mr and Mrs Lews, Col Hawley, Mrs Vaughan, Mr J L Tait, Lieut J S Collins, Surgeon B Evers, Surgeon Major White, Major R R Franks, Mr J C Ledger, Mr Thos Mugg, Mrs Gerrard and infant, Mr Stamp and child, Capt Fraser, Mrs Rance and infant, Capt C Curtois, Mr G Gore, Mrs Arnott, Mr W Russell, Lieut G H Elliott, and Mr Smithson.

For Brindisi.—Capt L French, Col J A Tytler, Mr G W Vyse, and Mr J H S Gilman.

For Venice.—Dr and Mrs Gamack, Mr F Schaffter, Mr G A Jung, and Capt E Shaw.

For Malta.—Mr C F Farran, Mrs Farran and infant, The Right Reverend the Lord Bishop of Bombay and the Rev Father Page.

For Suez.—Mr C L Backers.

For Aden.—Dy Surgeon General Franklyn.

PASSENGERS ARRIVED.

Per P. and O. Str. *Teheran*, 10th:

From Southampton.—Mr and Mrs Brand and infant, Mr C Aitcheson, Mrs Barlis and infant, Major Home, Mr and Mrs Price, Mr and Mrs D T Connell, Major Higginson, Mr w Gott, Mrs A C Marshall and infant, Captain Moore, Major M McGregor, Mr A N Dover, Mrs Ingham and infant, Surg G C Hall, Miss Hall, Mrs A Theobald, Mr R H Dawer, Mr W E Ball, Mrs J Thomas, Mr T Cotton, Mr G Galpin, Mr G Hawkes Mr H Dunk, Mr J G Landry, Mrs Cousins, M A C Walker, Mr and Mrs Manly, Mr F Rothbine, Mrs M A Race and child, Mrs Hayes, Mrs H S Cummins, Mr J Bevan, Mr J Cunnisom, Capt Hayes, A Force, Mr G Haines, and Mr H G Busch.

From Venice.—Lieut E Ball, Col Fane, Archdeacon Baly, Dr and Mrs Kugan, Mr Enias, Mr and Mrs Watson, and Mr A Silberger.

From Brindisi.—F Roner, Capt Brown, Capt Arnot, Mr Butler, Mr Richardson, Capt Gordon, and Mr Falkner.

From Ancona.—Mr Ridsdale, and Mr F Cooper.

From Suez.—Mr A Lambranidi, and Mr S J Scyha.

Domestic Occurrences.

DEATH.

WELLS.—Sept. 30th, at Surat, the Rev. T. L. Wells of the Irish Presbytiran Mission, aged 38 years.

PEAKER—Oct 4th, at Kirkee, the beloved wife of G. Peaker, Esq, aged 34 years.

LEE—Oct. 4th, at Hyderabad, Sind, Albynia, the wife of Charles Lee, aged 35 years.

JOHNSTON—Oct. 6th, from cholera, Mr. Henry Johnston, of Madras aged 32 years

"BOMBAY GUARDIAN."

Subscriptions received from 6th to 13th Oct, 1877

at the new rate.

T. Olliver, 6th March 1878, Rs. 5; Rev. A. Norton, 6th October 1878, Rs 7-10; W. Lane, 31st December 1877, Rs. 1-8; W Johnson, 31st October 1877, Rs. 15-11-3; Rev A. C Grieve, 1st June 1878, Rs 6; Charles Palmer, 6th April 1878, Rs 3-13; Captain Ross, 31st December 1877, Rs. 1-8; A. De Souza 7th January 1878, Rs. 10; Rev. Appaji Bappuji, 31st January 1877, Rs. 2.

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Printed and Published for the Proprietor by SHIWRAM SHRIDHAR JOSHI, *Printer* at the ANGLO-VERNACULAR PRINTING PRESS, No. 53, Tank Street, New Nagpada, BOMBAY.